Advice to a SON IN THE UNIVERSITY.

In TWO PARTS.

By J. BARECROFT, D. D.

The Third Edition.

To which is now Added

Concionatorum Instructio:

OR,

Rules for Preaching;

Plainly intimating what **Subject**, **Method** and **Style** may be Requisite in that Divine Art.

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THE PREFACE.

THE first Intention in drawing up this ADVICE, was in truth only for Private Use; but being entred, I found my Thoughts enlarge, so as possibly at the same time I might do some small Service to the Publick, that I was advancing my particular Design.

A strong Sense of the Necessity of making Religious Impressions upon Youth, gave rise to it. And I thought it would not be amiss, if the Instructions I had occasionally dictated at home, should be brought under a short View, to be now and then refer'd to in the College. A 2 And

And I am not ſenſible that this was any way acting beyond the Father, *but rather doing that part that might be juſtly expected from him, both for the Eaſe of the* Tutor, *and in ſome meaſure, in vindicating the Honour of the* Univerſities.

For the Complaints are common, and ſometimes vehement enough, of the Degeneracy of the Age, and the prevailing Corruption of Manners; and when we are calling for Remedies or ſearching into the Cauſe, amongſt other things wherein the Publick is concerned, we are apt to make too many unkind Reflections upon our Schools *and* Univerſities, *and ſeldom look ſo far back as to the common* Source *of the Evil, the* Neglects, *the* Indulgences, *or the* Examples *at home.*

And

And as the Contagion frequently begins and ſpreads there, and young Men too often bring at leaſt the Seeds of thoſe Vices along with them, which are ſometimes charged upon the places of their Education; I thought it became me, now there are ſo many Attempts made for the bettering *of the next Generation, to throw in tho' it were but my Mite, towards the advancing of a Remedy here: and as there is not a truer, perhaps there cannot a better Reaſon be given for publiſhing theſe Papers.*

I was apprehenſive enough how much it might labour under the prejudice of its Littleneſs; *but I conſider'd to whom I wrote, thoſe who will not eaſily bear long Inſtructions; and that to have it twice read, and give room*

for a little thinking, it was neceſſary it ſhould not be more than could be eaſily read over at one ſitting.

But the World did not think fit wholly to overlook it, and I was call'd upon for a Second Impreſſion; but much importun'd at the ſame time to add ſomething about Studies. *This indeed was the Senſe of ſome of my Friends, that I broke off too ſoon; of others, that I hardly came up to the Pretenſions of the* Title; *and that ſomething was to be added to make it look like a Book.*

But I fenc'd well enough againſt theſe Inſinuations, with the Reſolution not to make one Step out of my proper Sphere, or to meddle with the Tutor's part, *as an Attempt not only Foreign, but ſomewhat Preſumptuous in one,*

that has been so long absent from the University,

But it was urg'd, that there might be some general things said about Studies, *very Useful to young Men, without entring upon any part of the* Tutor's Province; and that Directions in that way might perhaps be best given by a Person *out* of the University, who can tell by *Experience* what the *Want* or the *Benefit* of this or that Study is, in the Course of Human Life.

This I confess had some Effect upon me, in taking off the Objection of intrenching upon another's Business; but I thought not my self by any means fitted for the Work: yet it seems, it was in Course expected from me, and having once begun, I must necessarily go through. It

It was after this manner that I was led to those few Thoughts which I have offered in the Second Letter; *rather to provoke some abler Hand to correct my Mistakes, and to undertake throughly what I have but glanc'd at, than to propose it as any kind of Model upon the* Subject, *which deserves to be treated with Masterly Skill and Exactness.*

ADVICE

Advice to a Son IN THE UNIVERSITY.

SON,

YOU are *Now* entred into a ſtate of Life, not ſo *New* to you, after your Education in a *Collegiate* School, as to be without thoſe *Firſt* and *Neceſſary Inſtructions*, which may in part be uſeful for your Demeanour: But as this is a farther Embarking your ſelf *in* the World, whilſt I am making yet larger Steps *out* of it, I was willing to leave ſomething with you, beſides your *Patrimony*, that may be of more laſting Uſe, as well as give a better Teſtimony of the *Love* and *Care* of a *Father*.

And altho' you may find here things that are *Common* and things that have been repeated to you; yet, as they come from *one*, who has given you reaſon to believe, loves you with a Tenderneſs which cannot belong to any other *Friend*, they may poſſibly meet with a nearer Regard, and make ſome better Impreſſions, than even that which is more Correct or Delicate, becauſe offer'd from an *Affectionate* Hand.

A Jove Principium, is what has been early taught you, and you would think your Father had forgot himſelf, if we ſhould not *ſet out* there, where every other Work is to *begin*. Take care therefore to riſe always ſo early, even in *Terms*, as to have time enough to adore the *Author* and *Preſerver* of your Being, in ſome

ſuch ſhort *Prayer* at leaſt, as I have plac'd at the End of theſe Papers, and hurry not to *Chapel* without having *God's Bleſſing* along with you.

I do not mean that this ſhould ſerve for your *Morning Duty* in your *Cloſet*; for there, when you have more leiſure, and before you enter upon any other Buſineſs, you will not fail, I hope, to recommend your Self and your Studies to God in a *Solemn Prayer*, and likewiſe in the *Evening* conclude them after the ſame manner. And here let me mention to you *Daily Self-Examination*; a Practice *Highly Chriſtian*, and, to the reproach of Thouſands I am afraid that bear *that Name*, uſed conſtantly by more than one *Heathen*. For *Seneca*, *Lib.* 3. *de ira*, ſpeaks of it as the Cuſtom of one *Sextius*, *Ut conſum-*

mato die, cum ſe ad nocturnam quietem recepiſſet, interrogaret animum ſuum, Quod hodiè malum tuum ſanaſti? Cuâ vitio obſtitiſti? Qua parte melior es? And he relates the ſame of himſelf, *Totum diem mecum ſcrutor, facta ac dicta mea remetior, nihil mihi ipſe abſcondo, nihil tranſeo.* And with what Satisfaction, and almoſt Rapture, does that excellent Heathen ſpeak of the Practice! *Quid ergo pulchrius hac conſuetudine excutiendi totum diem! Qualis ille ſomnus poſt recognitionem ſui ſequitur! Quam tranquillus, altus ac liber, cùm aut laudatus eſt animus, aut admonitus!* This is ſo near the *Chriſtian*, even in the beſt of Times, that it ſeems a fairer, Reaſon of *Seneca*'s Converſing with St. *Paul*, than any of thoſe *Epiſtles* now extant, that are ſaid to have paſs'd between them.

them. The *Advantages* then you see will be manifold, if you make this a part of your *Daily Devotion*: it will give you the *truest Knowledge* and help you to the best *Command* of your *Self*. By this, your *Conduct* will be every way directed and improv'd; *That* which really distinguishes beyond *Arts* and *Literature*: The *want* of which casts so many Clouds upon them, that they sometimes appear even Mean and Little things, without it. I need not add, how much this frequent *Examination* of our selves advances and improves the *Christian Life*.

And I hope you will not be meanly influenc'd by any Conversation that you may meet with, to think coldly of the *Devotion* owing to *GOD*, or to take these *Religious Addresses* to him for Starch'd and

Formal things, and so be tempted to Neglect 'em.

For as to *Prayer* and *Praise*, 'tis as much the *Honour* and *Privilege*, as it is the *Duty* of a *Man*; for we can give no good Account, why we were made such thoughtful, reflecting, inquisitive Beings, adorn'd with Faculties so much beyond the other Creatures, if we had no Business here Superior to theirs; since in the common Actions of Life, agreeably to their several Natures, they are equal to us. But to *adore* the Great *Creator* in contemplating the Beauty and Order of his wonderful Works, to beg of our common *Preserver* what is needful for us, and to praise the *Bountiful Giver* of all that we enjoy; This is Business proper for a *Man*, suitable to the Powers that he is endu'd with,

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as plac'd in this *Temple* of *God* the *World*, according to the early Notion, as it were the *Priest of Nature*, to beg Supplies for their common Wants, and to be the *Mouth* of the *Mute* and Insensible part of the *Creation*, in singing forth their great *Maker's* Praises. Perhaps you may meet with that excellent Saying of the Poet, † *Charior est illis Homo quam sibi*, urg'd to another purpose, *viz.* that *GOD* needs no Importunity to do us good; but then it is forgot, that they are *Heathens* whom the Poet here exposes, who not only pray'd for Trifles, but frequently for things unlawful; and even he allows in the Conclusion, *Orandum est, ut sit mens sana in corpore sano.* But then under a *Christian Consideration*, the Notion of *Prayer* rises much higher; not as if we pretended

† *Juvenal Sat.* 10.

to acquaint *GOD* with what he knows better than our ſelves, but to teach us *Faith* and Dependance, and to make us *Humble*, truly ſenſible what *GOD* is, and what we really are our ſelves, which *Human Nature* is ſo very apt to forget, and to beg, what *frail Man* ſtands moſt in need of, the *Divine* Aid and Aſſiſtance and therefore are we directed chiefly in the *New Teſtament* to ask for things *Spiritual*, as the main Subject of our *Prayers*.

And as a neceſſary Adjunct to your private Devotions, I would have you read a Chapter in your *Septuagint*, or *Greek Teſtament*, or both, and as you farther improve, not without conſulting ſome *Annotations* that you may be furniſhed with, upon the more difficult Texts; and take it to be

be your Duty as a Christian, whether you intend for *Divinity* or not, to be well acquainted with the *Charter* of your Religion: For such is the *Bible* to you.

And then you cannot but think it worthy your reading, as it is the *Word of GOD*. It would raise in you all the highest Reverence and Attention, if a Voice from Heaven should speak to you. This is nothing less, only in a more condescending and familiar Manner, and in great Compassion to his Creatures, for *We could not hear the Voice of GOD and live*. This peculiar Goodness therefore of the Divine Communications, and laying them so freely before us, should raise our Esteem, instead of abating our Reverence towards the *Holy Scriptures*; and especially,

cially, as they contain not only things of the greateſt Importance, the plaineſt *Knowledge of GOD*, and the *trueſt Happineſs of Man*, but of the greateſt Improvement too; I mean of your *Underſtanding*, as well as your *Life*.

For as the *Bible* begins with the *Original* of all things, it furniſhes us with the moſt Antient Records of Time. And *Moſes*'s Hiſtory has ſuch evident Marks of *Truth* and Motives of Credibility interwoven with it, beyond the external Teſtimony of ſo many Ages, that when you come to Examine things, the Pretences offer'd from the *Egyptians*, *Chaldeans*, or *Chineſes*, to a greater *Antiquity*, will appear, like the Medley of which they are compounded, to be nothing but groſs and inconſiſtent *Fables*. And you have

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not only this evident Proof, that the World had a beginning, and how, declared by the moſt *Ancient* Hiſtorian, but moreover Confirm'd by *Oldeſt Tradition*, in a *Commemorative Fact*, repeated *Fifty two Times* in the Year, and brought down to this Day; I mean the Obſervation of the *Sabbath*, by the moſt *Ancient* People of the World.

You will have the farther Satisfaction, as you go on, to find much of the old Heathen *Mythology* derived from this *Sacred Fountain*, and which will appear much plainer, as you better underſtand the *Hebrew Tongue*; how ſeveral Nations affecting to be thought *Ancient*, and to make their *Anceſtors* appear great, fitted not only the *Scripture Stories*, with ſome Corruption and Mixture perhaps to diſguiſe the

the *Theft*, but ſometimes the Original Names, or their Miſtaken Meanings, to 'em.

Again, the extraordinary *Events*, not only in *Kingdoms*, but ſome of them reaching the whole *Human Kind*; the remarkable *Prophecies*, and the as exact fulfilling them all, as rare, as they are true and inſtructive, ſurprize the Mind with a delightful Admiration. Nay the leſſer *Occurrences* are not without giving us ſome peculiar Pleaſure, and Improvement. Wherein we find the Nature and all the Paſſions of Man livelily ſet forth, in that Majeſtick Plainneſs and Simplicity of Expreſſion, which maſters beyond the boldeſt Rhetorick.

Can any Man read the Hiſtory of *Joſeph* without being ſtrangely moved! A Relation unenlivened with Figures, unadorn'd

adorn'd by Words, and yet only as a *plain* Mixture of Human Passions with the Providential Events, how it *moves* beyond all Artificial Powers of *Tragedy* or *Romance!* Look upon the Troubles of *David:* What a diverting Variety of Accidents do they afford us! together with the wonderful Virtues, and surprizing Actions of a young *Religious Hero!* who through manifold Opposition, with as much *Innocency* as *Bravery*, makes his way from a Sheepfold to a Throne. And therefore our excellent *Cowley* very justly made choice of this Subject, for the first *Essay* of a Divine *Poem* in the *English Tongue.*

And if we were as well acquainted with the Ancient *Eastern Poetry* and *Eloquence*, as with that of our own Time, what lively Strains of Beauty and

and Majesty should we find in the Book of *Job*, in the *Psalms*, and in many of the *Prophets*, and particularly in the *Song* of *Moses*, that of *Deborah*, and in *David's Elegy* upon *Saul* and *Jonathan*; since so many lofty and excellent Images both of Words and Things appear to to us, even under a verbal Translation.

I may venture to mention these amongst many others, to invite you, even after your *Admiration* of the *Beauties* of *Greece* and *Rome*, to read with Pleasure those in the *Holy Scriptures*. But I add, for a much nobler Reason, because it is Reading for the Improvement of your Life: For to be *Wise for your self*, is surely the highest as well as the nearest Concern. And if the Moral Passages in the *Classicks* are admired and quoted, chiefly because of the *Language* and

and *Poetry*, in which they are writ, or becauſe of the pretty Turns of Wit with which they ſurprize us, what a *Venerable Regard* is due to the *Holy Scripture*, which is ſuch a *Store-Houſe* of *Moral Inſtructions*, under all the variety of Application to the differing Capacities of Men. And becauſe the greateſt part of Mankind are the Ignorant and Unlearn'd, this is that *Generous* and *God-like* Deſign of it, ſo far beyond the Condeſcenſions of Heathen Morality, to ſuit it ſelf to the Underſtandings of the Meaneſt, and yet in a way not unworthy the Meditation of the acuteſt Philoſopher. This is eminently Remarkable, not to mention others, in our Saviour's Sermon upon the Mount, and in his Parables. In the firſt of theſe, what a Collection have we of admirable Rules and Precepts for

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the Government and Happineſs of Life! In the plaineſt Expreſſions, and under the ſhorteſt and the faireſt View: and we may ſearch Volumes of Celebrated Heathen *Moraliſts*, to meet with a few faint and clouded Imitations of them, tho' ſet forth in ſome fine or bold Words. And tho' the way of Inſtruction by *Parable* is of very ancient Date, and was ſomewhat peculiar to the *Eaſtern Sages*, ſo that we cannot now make a thorow Eſtimate of thoſe of our *Saviour*, yet even under all the Diſtance we are from that Knowledge, we cannot but ſee how admirably they are adapted to the *Genius* of the Multitude: for being taken from the commoneſt Actions of Life, or grounded upon Matters of Experience, they partly inform, and ſurprizingly

prizingly convince at the same time. And those that are well skill'd in the *Oriental Learning* and *Customs*, when they compare them with the *Jewish Writings* of the like sort, speak Wonders of those *excellent Parables*.

I have yet a farther Reason to press upon you the Reading of the *Holy Scriptures*, as they will give you the truest and plainest *Ideas* of the *Christian Religion*, and of that *excellent Establishment* of it, under which you live. For upon a little Enquiry, it appears but too obvious, that a great Part of the World who would be distinguished as the only *true Christians*, if they are to be judg'd by these Ancient *Records* of that *Religion*, will be found to be the worst Pretenders to the Name; and upon the first and shortest

View of both, it would look like a *difficult task* to reconcile *Popery*, as *Popery*, with any *reasonable Belief of the New Testament*. For when you come to compare the gross *Idolatry*, the *senseless Worship*, the *Pageantry* and *Tyranny* of *Rome*, with the *Purity*, *Plainness*, and *Humility* of the *Gospel*; you would hardly think that the *Religion* that boasts it self *Catholick*, was any thing a-kin to it; but that it was rather a Combination of *Infernal Art* and *Worldy Policy* to make void the Design of Christianity, and that since all outward Opposition fail'd, the *inward Corrupting* and *Debauching* its *Doctrines*, might be a more successful way, to stop its real *Progress*, and to Defeat the great *Purpose* of the *Gospel*.

And as you will with Satisfaction behold the *English Church*

Church Reform'd from all those wretched *Abuses* of the *Christian Religion*, according to the *Word of God*; so it will raise some melancholy Thoughts in you, to find a *People* within her Bowels, pretending to the same *Reformation*, and to an Union with her in Doctrine, and yet rending and tearing her with a *Senseless Schism*, and *separating* from her with little less Distinction in their Practice, than they do from *Rome* it self. Which is not only such a palpable *Violation* of that *Rule* of *Love* and *Unity*, so much insisted on in the *Scriptures* of the *New Testament*; but such a broad *Inlet* to the *Popery* they *Detest* and seem so much afraid of, that one cannot forbear charging the *Leaders* in the *Schism*, if not with the vilest *Hypocrisie*, yet with the grossest *Infatuation*.

There remains yet one important Occasion more, for your being well acquainted with the *Holy Scriptures*; which is, that you may the better fence against that *Heretical Pravity*, under which the *Deism* and *Infidelity* of these *Licentious Days*, would so Artfully *hide* it self. 'Tis too gross, as well as too difficult an Undertaking to attack the *Authority* of the *Scriptures*: They that have *Forehead* enough, may yet want *Talents* for that *Performance*; but to *nibble* at *Texts*, and to *form Objections* out of a *Book* of that *Largeness* the *Bible* is of, belongs to every Man that can read *English*, whose Mice, or Malice, or Politicks set him out for a Disputant. Now the careful *Reading* of the *Holy Scriptures*, will, after the best manner, Arm you against these Assaults,

ſaults; ſince you will there find, that the *Doctrines* chiefly *Levell'd* at by the *Hereſies* in *Faſhion*, depend not only on the Authority of ſome ſcattered Texts, but are *Interwoven* with the whole *Scheme* of the *Chriſtian Belief*, and beginning at the *Form* of *Baptiſm*, run through all the Parts of the *Goſpel*: and was the Seaſon ripe for it, it would not only be *fairly Hinted*, but thoſe covered *Heretricks* would Unmask, and ſpeak it out boldly; ſo that thoſe Doctrines, and the Holy Scriptures, with the whole Chriſtian Religion, muſt ſtand and fall together.

The next, in order, of your Religious Duties, is the *Publick Worſhip*. You muſt therefore be conſtant at the *Chapel*, not only to avoid *Reproach*, or *Penalty*, but for a Nobler Reaſon, to ſhew your ſelf a

true *Friend* to the *Publick Good*; in praising the common *benefactor*, and uniting in the joint Requests for Temporal and Spiritual Mercies, both as you are a *Member* of the *Church* and *Common-wealth*. And because *Prayer*, without the *Attention* of the *Mind*, is a *worthless Performance*, let the *awful Presence* of the *Divine Majesty* be your *frequent Meditation*; and make it your particular Request to God at the Customary Kneeling down upon entring into the *Chapel*, that he would *assist* your *Endeavours* to preserve your Thoughts *close* and *united*, in Paying him a *reasonable Service*; and be not wanting to renew the *Guard* upon your self, by frequent Recollections during the *Holy Offices*, that in this frail and difficult State of Warfare (in nothing more evident than whilst

whilſt we are in this Religious Exerciſe) you may not unhappily get into a Habit of trifling before God, in the moſt *ſerious* Acts of Worſhip and and Humiliation. The good Practice of Reading along the the Leſſons in your *Septuagint* and *Greek Teſtament*, will prevent Gazing, and ſo be a *Preſervative* from wandring Thoughts; and it will likewiſe the better prepare you for the more careful Reading of the *Chapters* in your *Study*, which it will be very proper to take in the ſame Courſe. There is another part of *Worſhip* to which I would have you Pay more than a *formal* Regard, and therefore to be conſtantly Preſent at, and Attentive to it, I mean the *College Graces* before and after Meat. For beſides that it is from the ſame Spirit of *Profaneneſs*, that would

slight all *Religion*, that *Graces* are any where neglected; you have a particular Reason to join with those of the College, as they are a Blessing of GOD and commemorating your Pious *Founders* and *Benefactors*, by whose Charitable Bounty you Eat your Bread.

Need I mention to you the Devout Observation of the *Lord's Day*, which as it has generally a more even Regard, between Superstition and Profaneness, paid to it here, than in any Nation round us; so I doubt not but we meet with the greater *Blessings* on that account. As the *Government* takes care to confine us to an outward Religion, on some parts of that *Day*; I hope you will continue to spend the rest of it agreeably, between good Conversation, and your Closet;

ſet; and reckon the Publick *Sermons*, as our *Church* does, a part of the *Divine Service* of that *Day*. Effect not then a Niceneſs of Judgment in hearing, ſo as to be tempted, after looking upon the *Preacher*, and *chewing* a few Sentences that come from him, to turn your Back, and leaving St. *Maries*, in the itch of Curioſity, *ſaunter* from Church to Church. Beſides, as I know your *Tutor* will in the Evening call you to give ſome account how you have ſpent the Day, I would not have you fly to the pitiful ſhift of Invention, or ſomewhat *worſe*, to ſave your Credit, and deceive him. You have begun, and I hope you will continue to receive the *Holy Sacrament*, as often as it is Celebrated within your *Walls*; and let the *Preparation* to it be a ſerious Enquiry into

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the preſent ſtate of your Soul, and as it were a ſumming up the particulars of your *Daily Examination* ſince your laſt *receiving*: For thus you will have better Knowledge and the *eaſier* Command of your ſelf. And if you make ſome part of the *Friday Evening* in every Week, the time of Recollecting your *Daily Examinations*, it will render the Preparation to the *Sacrament* more delightful; and if your *Friday Retirements* are accompanied with ſome reaſonable Abſtinence, it will at leaſt ſhow a *decent* Regard to the *Orders* of the *College*, and the *Inſtitution* of the Church.

And now having thus far enlarg'd upon *Devotion*, I am next to remind you of a great *Truth* in *Religion*, That all this is in order to a farther *End*, viz. *Moral Good*, *the Command*

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of your Passions, and the *Government of your Conversation*. I shall not here enter upon a detail of Moral Virtues; you are not unfurnish'd with the Practical *Books*, that treat of them at large: I will only mention those which may more especially come under Tryal in your present state of Life.

And the first is *Temperance* or *Sobriety*, to which I know you have a good degree of Natural *Inclination*, and have not been under any Temptations or Indulgences to the contrary. *Preserve* it then with all your care, and suffer not your self to be poorly drawn in, as a Slave to foolish Fashion or Opinion, to do things not only against Sense, but against *Stomach*; for Excess, which Nature abhors, must at first be *Nauseous*; and it is only Custom that can render it easie or desireable:

and

and were it not for the Sheepish Fear of being thought *singular*, or the affected Vanity to be thought *Modish*, this, with many other Vices, would lose Ground apace. For it is not the Love of *Liquor*, that at first ordinarly leads to *Intemperance*; but when Youth, upon every idle Summons, is betray'd by it self to throw up the *Guard* that Nature and Reason have given it; no wonder if it is Chain'd down a Captive under the worst of Tyrannies, craving *Appetite* and all-powerful *Habit*. But what if Ingenious Conversation is not to be had but upon some such Terms? That Argument from Good-fellowship, tho' often pretended, is commonly False, and all the true Wit and Pleasantness of the Company sinks with the Disorders of it. No reasonable

ble Man can be an Enemy to improving Converſation; but ſurely the Improvement and Sobriety may go together. And the *Sots* have ſomething like a Phraſe amongſt them, that Confeſſes it, That what interrupts Drinking, ſpoils Good-fellowſhip.

All this while you ſee I am far from Writing againſt the chearful and lively Enjoyment of Society; its Advantages with its Satisfactions are too great to be deny'd you; but I am writing *againſt that* which indeed deſtroys it, for too much *Cordial* inſtead of raiſing, flattens or ſuffocates the Spirits; and the admired *Horace*, who you know was a *God-fellow* enough, cannot but own that the Body carrying too much Cargo,

Animum

—Animum quoq; prægravat unà,
Atque affigit humo divinæ particulam auræ.
Horat. Sat. 2. Lib. 2.

Begin therefore to assert your Freedom early, and sneak not under Idle Importunity, or Mistaken Reproach: a fix'd Bravery of Resolution will undoubtedly gain Ground, at least it will establish your own Ease, if it does not reform Conversation, and give you the best Company.

But to be able to *retire with Satisfaction*, and to live without the necessity of flying from Idleness to Company, will be a great Point gained. A *Scholar* has not the Business of the World to divert him, and therefore is a sort of *forlorn* Creature, if he cannot in a good Measure make his *Books* his *Pleasure*: Company is then his

his only Refuge, and he must sit down with it as he finds it; and thus is he under the danger of losing his *Virtue*, and his *Improvements* too. For what Wonders soever *Conversation without Reading* may be able to do amongst *other Men*, it must be remembred that it is in the way of their Business, and they venture little whether they gain or lose by it. But the *Scholar* leaves his proper Business, for the uncertain Hope of making it up another way. And the Event too often proves how little his Knowledge is advanced by that *alone*: He possibly Recommends himself as a *pretty Companion*; but the *Publick* by that means has too much Reason to complain, not only of a *want* of Virtue, but *Endowments* too.

The *Ruins* made this way upon

upon Ingenuity and Good Nature, and the Mischiefs thence ensuing to Persons and Families that I have met with, has led my Thoughts the farther upon this *Article*, and I need not add how much the World has been defeated of many growing Helps and Ornaments, blasted and cut down by this single *Vice*. And as this is the Source and Fomenter of *most others*; If I can prevail with you to be truly upon your Guard here, I reckon to have done a great deal at once, for the Security of your Virtue; to maintain a Purity of Mind and Body, and Innocency of Conversation.

There is a *Sobriety* of Mind, as opposed to *Conceitedness*, which, whilst I am writing to a *Young Man*, should not be forgotten. This *fluttering Vanity* is sometimes to be charged upon

upon Nature, and sometimes, under too pleasing a Sense of Abilities Superior to others, it is owing to Improvements: But if it is not founded and nourished up in Ignorance, it commonly abates with the Increase of Years, and Experience and Conversation wears it off. But it is an Unfortunate thing where it lasts long; for it *Exposes* the Learning and Knowledge that it would set off. All Men are born with Self-Opinion enough, for *nulla res æquabilius distributa est inter Homines*, says a Philosopher that you may be shortly acquainted with: and when *one Man* would engross the whole Stock of *Admiration* to himself, it is of *Concernment* to the *whole Kind* to unite against him: Besides, nothing is so winning as *Modesty*; especially in a *Youth* of *Parts*; it

ven sets off *Defects*; and Restraints upon ones Self, often make true *Worth* as Visible, and much more Charming and Graceful, than all the laboured Arts of showing ones Skill: And then too much endeavour to make known our Reading or Abilities, as it tends to the *Dictatorship* in Society (not easily endur'd, where all should or would be equal) so it deprives us of the Advantages of it; for there is little to be learned from *others*, whilst we are not willing to *hear* any body but our *Selves*.

Near a-kin to this, is the *meek*, gentle, and obliging Temper, which tho' often *deriv'd*, has much more of Virtue in it where it is *acquir'd*; and it gives such a *flow* of inward Pleasure, and is withal so truly amiable and *becoming*, that it is worth

worth all our Application to attain it. It was surely something like this, that was the *Disposition* required for the first Receiving of *Christianity*, since it has so plain a Tendency to promote the truly *loving* and *forgiving Gospel-Spirit*. And altho' when a *selfish* or *untractable* Temper is in our Frame, and we have not only untoward Passions, but it may be *Nature* it self to struggle with, *this* must be own'd a Work that calls for as much *Firmness* of Mind, as it does for Art and Labour; yet grant it is a *Work* of *time*, the very *Attempt* is a *Reward* for our Patience, and the *Success* will more than *Crown* it. For the Victories of this kind, give a Joy and Triumph to the Mind; a Sort of *inward Heaven*, to which no Pleasure on Earth is equal; and if you are *Conqueror* here, most

of the other Difficulties, in your Courſe of Virtue, will eaſily fall before you.

I may therefore the better go on to that peculiar Duty of your preſent Station, *Obedience* to your *Superiors*. Thoſe that are reckon'd the *great Maſters* in the *Art* of *Diſcipline*, carry this to an extravagant *Height*. One would hardly think that this ſhould flow from the Pen of a *learned Cardinal*, *Obedientia irrationalis eſt conſummata obedientia & perfectiſſima, ſcilicet quando obeditur, ſicut jumentum obedit Domino ſuo*, Card. Cuſan. *in* Epiſt. 2. *ad Bohemos*. But ceaſe your wonder! A Church that puts ſo many hard things upon the Belief of its Members, may very well uſe 'em like *Beaſts* of *Burden*, and a *blind Obedience* ſeems to be cut out for an *implicit Faith*. You are happily

happily plac'd in a *free* Air, where it is not Criminal to exercise your Reason, or to make a proper use of your Senses; and yet the Doctrine of Obedience to Authority is taught you in its most *Binding* way, as its Obligation is *Sacred*, and the Duty not so much owing to *Man* as *GOD*: And the Consideration, that Government is a Divine Ordinance, for the Peace and good Order of the World, is of the highest Use, to render Obedience easie even in difficult Cases. For we are naturally dispos'd to think *Worth* and *Character* to be things inseparable, and therefore, at our first Apprehensions, do not readily distinguish between them. Hence arises an Untractableness to the Orders of Superiors, whilst we consider them only as Men subject to

ſuch or ſuch Paſſions or Frailties, but have no proper Notion of the Authority they are inveſted with, beſides their outward Power; and therefore whatever Awe we are under, it is due to our Fear, and in many Caſes we pay an *Unwilling Obedience*. Whereas when we look higher, and conſider Authority as of Divine Appointment, and deriv'd from GOD as the Fountain-Head, and ſo to the ſmalleſt Streams that flow from it; this will reconcile us to many Inconveniencies which may attend our Obedience, and incline us, without any great Reluctancy, to offer an outward Reſpect and Reverence to the moſt *unequal Repreſentative*. This teaching us, not to regard the *baſeneſs* of the *Metal*, but the Stamp and *Impreſs* which gives *Value* to it; And it is worth

worth ſome Care, that you may be under the feweſt Temptations to refuſe what is due to the *Character*; to overlook, as much as poſſible, the Blemiſhes or Unfitneſs of the *Subject* that bears it: and where *Power* is executed with Humour, or Haughtineſs, or Rigour, if not in Inſtances againſt *Law*, which is the *Rule* to every *Governour* in that excellent *Conſtitution* you *Breath under*, endeavour to bear it calmly, and to abate of no Reſpect, neither decline any Duty on that Account; under the great *Conſideration*, that you do it to *GOD* and not to *Man*. An early regard to this *Fundamental Reaſon* of Obedience, will not only contribute to render your Behaviour *Eaſie*, in your preſent Circumſtances, but as you farther enter into the World, will help to make you *uſeful*

and perhaps somewhat Exemplary in it: it will well dispose you for the paying a due Obedience and a just Respect to all sorts of Superiors, and it will particularly fence you against that *Epidemical Hypocrisie* of these latter *Days*, the professing and crying up of Obedience in many *fine Words*, but in instances of Tryal, not ashamed to retract them by the *grossest Actions*.

And this leads me to the pressing of you to *stick close* to that honest *Plainness* of Conversation, flowing from the *true Probity* of Mind, which I think your Nature is as yet endued with: It is a *Blessing* from Heaven to be *cherished* and preserved with all your Care; for you will find it a *Treasure*, increasing in *Value* every day of your Life, so as at length not to be willing to

exchange

exchange it for an *Empire*; and you will quickly feel the *Worth* of it from the great Danger of losing it: For as you come more Abroad, and begin to look about you, you will behold every body so much in *Disguise*, that you will think it not only Fashionable but Necessary, to put on the *Vizard* too; and that you must either part with your Sincerity, or lie naked and expos'd to the Insults of Knavery or Reproach, or else take up wholly to Retirement, which you may reckon the *least* of the Evils, and yet no ordinary Punishment to a *Sociable* Creature, since it must be not only quitting *Business*, but *Conversation* with it. But have a good Heart; tho' an *Honest Man* must frequently chuse to retire, yet he *need* not, as indeed he *cannot* well, live by himself. As scarce as *Probity* is in the World,

He

He may possibly meet with some few like himself; and to make some Amends for the Deficiency, *These* are *People* that the readiliest know one another when they chance to meet. For however it is extoll'd as the *great Art of Conversation*, *then* to *appear* with the utmost *Openness* and *Civility* when you are indeed most upon the *Reserve*; yet as it is not only the *ordinary Dress* of *Courtiers* and *Travellers*, but an *Art* that frequently belongs to the *Shop*, the *Covering* is much more *Transparent* than they that *Act* under it are apt to think it. And besides that, *this wonderful Address* is really *Nauseous* among *Friends*, the *Artful Smoothness* seldomer succeeds *Abroad* in deceiving *others*, than *themselves*. You may therefore preserve your Integrity, and *Converse* too, if you can but be content to appear a little

little *singular* now and then, amidst such a Crowd of *meer Actors* upon the *Stage* of *Life*; and it belongs not to the strictest Character of a *plain Man*, to open his Breast to every Body that he meets with, amongst so much *Artificial* Company. 'Tis as much for the Security of your *Innocency*, as sometimes of your Purse, to be upon your *Guard*; and that surely may be with Prudence, and Precaution enough, without putting on the *Counterfeit*. Silence or Reservedness, tho' under some appearing Disadvantages, is yet often a necessary Sanctuary amidst *Dangers*; and, as I have said before, there needs no practising with Art or Dissimulation, when you know your Company.

There is another *Openness of Heart* that is in Reputation *where you are*; nothing having so

so great a Mark of Reproach upon it, amongst *Scholars*, as a sneaking Narrowness of Soul. The contrary is an agreeable Mixture of Bravery and good Nature, and therefore truly valuable in it self, and no less magnify'd abroad; for Generosity never fails of Applause, and often covers great Failings, at least it bribes the *Craving* World to wink at, or over-look them. 'Tis for this Reason, that I make you a fair *Allowance*, and will take care that the *Returns* be *Punctual*; for it proves not only an Injury to the *Tutor*, where this is not reasonably *observ'd*, but it frequently helps to *Debase* the Spirit of the *Scholar*, and sometimes puts him upon the greater Follies and Extravagancies. Manage therefore your *Pocket* so well, as not to de reduc'd to any *Scandalous Straits*, nor with

Blushing

Blushing to decline any Fit or Customary Expences; and exercise your Frugality rather upon your *Self* than Abroad. But, not only for my Sake, but your own, be *above* the Prodigal and Vainglorious Affectation of appearing *Generous*; and therefore keep the *best Company*, and make it no part of your Pleasure, and much less of your *Glory*, to be *extoll'd* at the *Head* of the *worst*. For besides that the *Praise* (the *All* that you can *gain there*) is Mercenary, and you *pay* for it; 'tis otherwise of little *Value*; for *common Opinion* is always a better *Judge* of the *Showing Virtues* than of the *Real*, and sometimes mistakes so grosly, as to give the Name of Virtue to *Vice* it *self*. Let me therefore Recommend the Observation of a strict *Justice* in all your Actions, *That* which is the *Root* of all Virtue,

and

and yet we too often see many *Appearances* of Virtue without it, and the *Shadows* frequently out-shining the *Substance*, in the Opinion of the Multitude. But a due Regard to this first Principle of what is *Right* and *Equal*, will lead you beyond what is *Specious*, to a *Virtue* of a real and intrinsick Value: It will particularly Instruct you to govern your *Appetites*, and to master your *Vanity*, teach you the truest Generosity, and the best sort of Charity, the being Kind and Bountiful with what is your *Own*; It will lift you above the paltry Satisfaction of making a Noise and a Show in the World; and nourish in you a *proper Greatness* of *Spirit*, that *commendable Pride* of being asham'd to run into Debt: It will free you from the very disagreeable Character of being secretly *Base*, tho' Publickly

lickly *Munificent*; and raise you above that untoward sort of *Greatness*, of living *Sumptuously* and making a *Figure*, at the Loss, and sometimes with the *Sufferings*, of other Men: In one word, it will lead you to the best Management of your *Circumstances*; which not only advances the Comforts of Life, but will prove one of the best *Humane Securities* of your Virtue.

And now, tho' it be no intended part of this Design to meddle with your *Studies*, yet as a *Close*, it may not be wholly out of the way to remind you of following with some diligence *those* peculiar to the *University*. For it has prov'd a Misfortune to some who set out from *great Schools*, that they are too easily contented with their present Attainments; and are tempted

tempted to it, by comparing themſelves with others that come raw to the *College*, or at leaſt were not ſo compleatly *Fledg'd*. Fall not into this idle Vanity, leſt in a little time you may ſee your ſelf ſhamefully out-done by their *Induſtry*, whom before you might poſſibly look back upon with ſome degrees of Contempt. And continue not to pleaſe your ſelf ſo much with the *Reliſh* of a *Claſſick*, as to be without a *Taſte* for any other *Learning*. I am far from perſwading you to break off from a *Pleaſure* that may be of ſo much farther Uſe to you, and will give Ornament as well as Satisfaction to your Life; but to *dwell* upon it, is not only to defeat my Purpoſe of removing you, but your own Growth and Improvement in any other *Science*: And it will particularly hinder

ly hinder your Progress to the most useful practical Knowledge, that of *Men*, and *Things*.

I pray God bless you in all your Studies; that you may ever continue a faithful Servant to Him, and thereby a Comfort to

Your truly affectionate Father.

A Short Prayer to be used in the Morning before going to Chapel.

I Adore and Praise thee, most Gracious God, for all thy Blessings from time to time bestow'd upon me; particularly for the Refreshment of the last Night, for my comfortable Rest and Sleep, and the raising me in Health and Safety to the Light of this Morning. I am through my daily Transgressions unworthy of the least of these thy Mercies, but I humbly beg of thee Pardon and Forgivenness; that thou would'st be pleased to work in

in me a more Inward and affectionate Senſe of all thy Goodneſs towards me, and that I may particularly expreſs it by an impartial Obedience to thy Will. To that end, I dedicate my Self this Day, and all the reſt of my Life, unto thy Service, beſeeching thee to aſſiſt me with an eſpecial Portion of thy Holy Spirit, to guide and direct me in all my Thoughts, Words, and Actions, to defend me againſt all Dangers and Temptations, and ſo to Conduct me through the whole Courſe of my Life, until thou haſt brought me unto thy Everlaſting Glory. This and whatever elſe thou ſeeſt Neceſſary for me, I

humbly beg for the ſake of Jeſus Chriſt my Lord, and Saviour. Amen.

Our Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our Daily Bread. And forgive us our Treſpaſſes, As we forgive them that Treſpaſs againſt us. And lead us not into Temptation; But deliver us from Evil: For thine is the Kingdom, and the Power, And the Glory, for ever and ever. Amen.

A Prayer before the Entrance upon the Morning Studies.

MOST Holy Lord God, who art of purer Eyes than to behold Iniquity, yet declareſt thy ſelf a God hearing Prayer, and haſt invited all Fleſh to come unto thee; in an inward ſenſe of my Unworthineſs, and in a penitent Diſpoſition of Soul, I again approach thy Divine Preſence, Beſeeching thee to accept of me through Jeſus Chriſt, and for his ſake to Pardon all my Offences in Thought, Word and Deed, committed againſt thee.

And

And to fit me the better for thy Mercy and Forgiveneſs, enable me truly to ſearch and examine my Ways, that I may increaſe in a right Underſtanding of my Self and of thy Holy Laws; and make me to know my Iniquity and my Sin, and conform my Mind more and more in a deep Senſe of the Evil of offending thee, that I may be truly Sorrowful, in order to a true Repentance; and do no more ſo Fooliſhly. Let thy continued Goodneſs leave the ſtrongeſt Impreſſions, and thy continual Preſence fix a conſtant Awe upon my Soul, that both the Fear and Love of thee may equally reſtrain me from

from Evil. Create in me a clean Heart, O God, and renew a right Spirit within me, that my Resolutions may extend to the first Beginnings, and against all the Occasions of Sinning, and lead me on in the Ways of Righteousness for thy Name-sake. And because I cannot deceive thee, but I may too easily deceive the World and my Self, assist my Endeavours to be Plain and Sincere in my Words, and truly Upright in all my Dealings, and make me both more able and more willing to walk in Integrity before thee. Endue me with all the excellent Graces of Humility, Meekness, and Cha-

rity; and whatever Good Work thou haſt wrought in me, be pleaſed to Accompliſh and Confirm it unto the End, that I may grow up and abound in the Fruits of a Holy Converſation. And becauſe I am bound in many Reſpects to Pray for others as well as my ſelf, I beſeech thee to extend thy Mercy to all Men, particularly to all Chriſtians; and let this Church and Nation, with the Queen's Majeſty, and all the Paſtors and Governours thereof, be under thy eſpecial Guidance and Protection: And I pray thee, Bleſs this Society of which I am a Member, and let all our Studies tend to thy Glory, with

our own Improvemeut. Be gracious to all my Relations, Friends and Benefactors; forgive my Enemies, and Comfort those who are in any kind of Affliction or Distress. Guard me, I pray thee, Heavenly Father, from all the Evil Accidents of this Day, and grant that flying all Sloth and Idleness, I may apply my self to my proper Business; and so enlighten my Mind in the Reading of thy Holy Word that I may see the Wondrous things of thy Law, and be thereby especially directed to an Improvement in all Virtue and Godliness of Life; that going on from one Degree of Grace unto another,

another, I may at length be made perfect in Glory. Hear me, I beseech thee, through the Merits and Intercession of thy only Son, our Lord. Amen.

Our Father, &c.

A Prayer for the Evening.

GReat and only Wise Lord, Creator of Heaven and Earth, who seest all our Ways, and understandest all our Thoughts; I thy sinful Creature humbly Prostrate my self at thy Feet, in an inward Sense of the Corruption and Weakness of my Nature, appearing

pearing but too evident in the many Errors and Miſcarriages of this Day. I acknowledge it is of thy great Goodneſs and Favour, that notwithſtanding theſe unworthy Provocations, thou haſt not entred into judgment with me, nor cut me off in the midſt of my Sins, but haſt both given me time to Repent, and by ſtill continuing to me Life, and Breath, and all Things, wouldſt by thy Goodneſs lead me to Repentance: O let me not reſiſt thoſe moving Charms of thy Love, but be won by thoſe tendereſt Endearments to reproach my Folly, and to riſe up in Indignation againſt my Self, that I could

offend

offend against the Riches of so much Mercy; and let this effectually work in me a true Change of Mind, and form Resolutions of a stricter Care and Circumspection in the Government of my Passions, and in avoiding all the Opportunities and Tendencies towards Evil; that thou may'st be inclin'd, O Heavenly Father, through the Mediation of thy Son, to pardon what is past, and to receive me graciously. Forgive me also I beseech thee, all Neglects and Omissions and imperfections of Duty this Day. Increase in me all good Inclinations to do thy Will, and fix upon my Mind all the most live-

ly

ly Reasons that may set me forward in the Improvement of my Virtues, and to the Advancement of thy Honour and Glory. To that end, strengthen my Faith, and possess my Mind with the constant Perswasion of a Life after this, and that I must stand before thee in Judgment. Let the Vanity and Littleness of all Earthly things be habitually in my View, and enlarge my Belief and Hopes of the great Everlasting Reward. And as I heartily praise thee for thy astonishing Love in Christ Jesus, which has made me capable of aspiring to that Bliss; let the Example of his admirable Life be

conti-

continually before me, to lead me up to it; that by Degrees I may think nothing too much to do, or to suffer, so I may reach the glorious Prize. Bless I pray thee all Mankind, this Church and Nation in particular: let the QUEENS *Majesty, with all Spiritual and Civil Superiors, be under thy Special Guidance and Protection: And I pray thee, Bless this Society of which I am a Member, and let all our Studies tend to thy Glory, with our own Improvement. Be gracious to all my Relations, Friends and Benefactors; forgive my Enemies, and Comfort those who are in any kind of Affliction or Distress.*

And

And I adore thy Goodneſs, O Gracious God, for thy Care and Protection of me this Day, and for the Bleſſings beſtowed upon it. Continue, I pray thee thoſe watchful Inſtances of thy Providence over me this Night, and mercifully Shield me from all the ill Accidents and Dangers of it; and vouchſafe me ſuch Comfortable and Innocent Reſt and Sleep, that I may awake with a pure Mind and joyful Lips to praiſe thee, my only Lord and Saviour. Amen.

Our Father, &c.

FINIS.

ADVICE TO A SON IN THE UNIVERSITY.

PART II.

LONDON,
Printed by Edm. Powell in *Black-Friers*, near *Ludgate*. 1710.

ADVICE
TO A
SON
IN THE
UNIVERSITY.

PART II.

LONDON,
Printed by Cant. Russell in Black-Friers, near Ludgate. 1710.

A SECOND

LETTER OF ADVICE TO A SON in the *University*.

SON,

UPON Second thoughts, I have ventur'd to give you a few General *Hints* about the *Kind* of your *Studies*; as the Result of some little Observation and Experience: not to direct *them*, which is the *Tutor's part*, but rather to lead your Inclinations to those parts of *Learning* which may

be of the greateſt Uſe to you in the courſe of your Life: For the Shortneſs of *that* will not admit of a perfect Attainment of many things; and they who are to be of *Profeſſions*, ought to make their cloſeſt Application to thoſe parts of *Knowledge* that will be moſt ſubſervient to their *main Purpoſe and Deſign*. And this brings the large compaſs of *Learning*, eſpecially as it regards particular Perſons, within much narrower Bounds; ſets the Mind upon diſtinguiſhing rightly between what is *neceſſary* and what is only *ornamental*: Which, well thought on, and conſider'd early, may not only prevent the dwelling upon ſome inſignificant Amuſements, but ſave much fruitleſs Labour too: It will put you into a courſe of ſtudying with *Deſign*; which is the eaſieſt and moſt profitable way of

of digging into those Mines, and adds Chearfulness, with Success, to the Toils of it.

And Languages, tho' only the *Shells* of *Learning*, do yet call for our first, and perhaps most diligent Application, to open the way to it. They are not only the *first* in course, but the fittest *Labours* to be inured to, whilst we are young, and are therefore put upon us as a Yoke, which we shou'd not so easily choose to bear in more advanc'd Years: And besides, every *thing* then making the most lasting Impressions upon the Mind, the Memory fresh and retentive, the Will more pliant, and the Head freer from the greater Cares and Designs of Life; this surely is the *fittest Age* for the Drudgery of learning *Words* and *Phrases*; and frequent Experience tells us so, when afterwards we really

are, or at least think we are, got above it.

How difficult a thing is it to apply our selves with any closeness to this troublesome *Work*, and to spend that Season of our Life which calls for the Knowledge of *Things*, upon these *their* mere *Instruments* of *Conveyance* to us! And this may both make you reflect with Pleasure upon the Difficulties that are past, and apply your self with Chearfulness to what remains to be done, in bearing your way thro' this necessary Road to Improvement.

Of the *Languages* reckoned *Learned*, as conveying the Stores of Antient Knowledge to us, you have in a good Degree already, the *Greek* and *Latin*. And I pity those, who by the Misfortune of an ill Education, have a *double Task* upon them at the *University*, and must tug thro

thro' it, or be little the better for coming *there*.

You will not easily neglect your *Latin*, being so frequently engag'd in it, but your *Greek* you *may*. Which yet as a *Divine*, or a *Physician*, may prove a fundamental Loss to you, since some of the first *Masters* in those *Professions*, not to say any thing of other excellent *mix'd Authors*, are originally in *that Language*.

And it is not only a *Meanness*, that may sometimes put you to the *Blush*, but, as it may happen, create Error and Mischief too, to take things at second hand: It is likewise too great a Confidence plac'd in the Sincerity, if not in the Abilities of a *Translator*; who, if he does not *ignorantly*, may yet (as there are *Parties* also in the *Common-Wealth* of Learning) lead you wrong by *Design*. Besides,

to draw from the *Fountain-head*, is the ſhorteſt as well as the ſureſt way of having the clear and genuine Senſe of an Author, which may loſe much, either by not regarding or not underſtanding him well in his own Language.

Therefore read *Plato*, *Ariſtotle*, &c. (as to the Parts of Academical Learning, you are directed to in thoſe *Philoſophers*) in their Originals, and truſt not to their *Commentators*, who may either give you falſe Views, or bury the *Authors* Senſe under a Rubbiſh of unneceſſary Notes and Explications. And as you come on to read the *Stoicks*, you will find ſome of the beſt of the *Sect* in the ſame *noble Language*; and thus you will both keep your *Greek*, and have the true Taſte of the *antient Philoſophy*, by taking it at the firſt Hand.

As to the *Eastern Languages*, there is surely some Indecency in taking the Character of a *Divine*, and not understanding the *Original* of both *Testaments*; and now is your Time to begin with the *Hebrew Tongue*; for as you defer, a yet greater Listlessness and Aversion to it will every day increase upon you; and between false Notions advanced by Pride or Laziness, about the Preference of the Original Text, and the frightful Apprehensions of Difficulty in learning the Tongue, you will have too many Examples to second and nourish your Dislike. Whereas one would think there is no room for a Dispute, whether a *Translation*, if it had all that Venerable Authority for it, some of which is now questioned, was to take place before an Original! and whether, in a Case of

of the higheſt Moment, we ſhould ſupinely ſit down contented, and receive things merely upon truſt. Whereas alſo the *Hebrew* is a Moſt Simple and Uncompounded *Language*, conſiſting of a few *Roots*; not many Hundred compleat the whole *Bible*, and *theſe* and the *Paradigmata* charged upon the Memory, will quickly overcome the fancied Difficulties of that *Tongue*, and conſequently give you ſome inſight into others that have great affinity with it. For he who compaſſes one principal Language, eaſily commands the reſt of the ſame kind. And this perhaps is moſt true of the *Orientals*, where, excepting ſome difference in the *Characters*, the Diſſimilitude is reckoned to be the *leaſt*; and if you thus begin early, and follow it with a little Cloſeneſs, after you come

to

to some competent Skill in the *Hebrew Text* of the *Bible*, you will easily keep it by reading the daily Lessons in *that*, instead of your *Septuagint*, and may farther advance afterwards in *Rabinical Reading*, as you shall see cause. In pressing this, I am far from thinking it necessary that you should labour after a *critical* Niceness in any Language, unless your Inclinations do strongly lead you to it, and then I could wish it might be rather made your Diversion than your Business. But so far as I advise here, if an early and more frequent Application was made to the *Hebrew* Tongue, as it would help to take some People down from their supposed Heights, not to be so much gazed upon with Wonder, nor to look down with a supercilious Disregard upon much better Attainments, be-

cause

cause more in the common way; so on the other side would not Men of good Learning, and sometimes necessarily led by their Subjects, be put to open Confession, and forc'd to do publick Penance for their Deficiencies here? and surely for want of nothing but a little early Application to these *Studies*.

The *Modern Languages* may be learnt at any time; and of these the *French* and *Italian* seem to be of the most Use. But more than to understand them, is not worth your trouble; and this may be put amongst your Diversions; for as to the Speaking them, I know but little Occasion for it at home, and as Conversation chiefly teaches Pronunciation, that will be best had, and preserved, if you should chance to travel.

Being

Being upon the Subject of *Languages*, it will appear odd if I say nothing to you of your own, since it must be of constant use to you; and the Speaking and Writing it correctly, not only an Accomplishment, but so necessary to most Professions. And there is yet greater Reason to look after your self in this matter, because you are entirely left to your own Care about it. We are often accused of this great *Neglect* of our own *Tongue*, and not only the awful Practice of the *Greeks* and *Romans* brought in instance against us, but the remarkable one of a *Neighbouring Nation*, who have so highly improved, and, as it is urg'd, propagated their Language by that *Care*. Tho perhaps this *Later* may be more justly attributed to their Conquests, or to the forc'd-out *Colonies* that have

have taken Refuge amongſt their Neighbours.

But after all, our tedious way of teaching *Grammar* and *Rhetorick* in our Schools, againſt which alſo there is much complaint, may poſſibly make ſome amends for the other Neglect. For theſe Foundation-rules being well laid, which are common to moſt Languages, an Accurate or Polite way of Writing or Speaking, comes readily enough afterwards by Reading and Imitation: but indeed not without it.

Fail not therefore to be Converſant with ſome of the beſt of the *Engliſh Authors*, and if you ſpend a part of the *Lords Day* among ſome of the writings of our *Divines*, it may give you a double Improvement.

And when you incline to read the *French*, if you tranſlate now and then from ſome Authors

thors of Name, it may polish and adorn your Stile; for their airy Wit and Language comes in fitly enough to temper and loosen the *English* way of Reasoning, and helps perhaps to make up the most agreeable Composition between *Stifness* and *Levity*, a Narrowness and a Redundancy of Words.

Upon the first View that I gave you of *Logick*, you seem'd to be a little discompos'd with the thoughts of it, as a sort of Rough Passage, by crabbed Words of Insignificant Sounds, into the Field of Knowledge. But you may remember, it was much like your Complaint, when you enter'd upon *Grammar*, and with what Reluctancy you set out there, so as to declare against your being a *Scholar*, and to solicit your Relations to dissuade me from thinking of it. And yet after

these

these first Difficulties were over, it became your own Choice; for I am an Enemy to forcing of Inclinations.

Now, that there should be some first *Rules* in the way to *Science* as well as *Languages*, is no strange thing; since 'tis so with every thing of Worth, at least when we attempt to be Masters of it: And as I hope this has not discouraged you, but you now go on with some Pleasure in the *Art of thinking* and *reasoning well*, after the way is a little opened to you; so it is also my Hope, that you farther exercise your self in it, and will not be influenc'd by any Examples to neglect publick or private *Disputations*, or to despise that *truly Academical* Exercise, which is of more use in the learned *Professions*, and to every Man in his farther Conversation in the World, than

than ſome People are willing to think it.

The Advancers indeed of the *New Philoſophy*, under any of its various *Schemes*, would not be thought Friends to the old *Syſtematical Logick*; and yet 'tis obſervable enough, when they ſet forth any of their own, how naturally they fall in with *good old Ariſtotle*, only by clothing *old Terms* under *new Ideas*, which, as a late *ingenious Writer* makes remarkable in a *Foreigner* of Name, ſo the Obſervation might be brought yet nearer home.

MUSEUM BRITANNICUM

And, that *Logick* and *Diſputing* ſerves only to teach young People *a vain Opiniativeneſs, with a love of Wrangling and Contradiction, and puts them rather upon an Endeavour to ſearch after Victory than Truth*, ſounds a little ſuſpiciouſly, and looks like venting our Anger againſt

an *Exercise* that perhaps we have not been us'd to; if it does not reach so far as to insinuate our Prejudices against those Schools of Education that direct it. For the growing Judgment easily corrects that Pertness and Forwardness of Disputing, which may be contracted by any Success in these Kinds of *juvenile Contests*. And it is so far from hindring them in their Searches after Truth, that I believe it is rather a *Spur* to *Young Men*, and sets forward their Desires after it. It certainly puts them upon closer Study, gives them a Freedom of Thought, and a greater Readiness to express it, and so fits them the better both for Conversation and Business. And it is remarkable enough, that in those *Colleges* to which young Men come in a more advanc'd Age, and full fraught

MVSEVM BRITANNICVM

fraught with *Oratory* and *Poetry*, and consequently look down upon *Logick* and *disputing* with Scorn, as a sort of *unintelligible Gibberish*, that the Progress they make in any other sort of *Studies*, is not at all proportionable to their setting out; and much of it derived from this *mistaken Height* of being above the *Rudiments* of *Academical* Business: Because where there is any humble *Youth* of the *Set*, who stoops down to the *Numbering* of *Categories*, and the *Forming* of *Syllogisms*, he ordinarily from thence makes his Progress with great Success, proves eminent in the *University*, and seldom fails of being distinguished in the World.

For these are not mere useless Speculations, but go along with *Scholars* from the Univer-

lities, and are often very serviceable to them in *Professions*; and tho' they may have forgot the *Terms* of *Art*, and after long Disuse are not able perhaps, if they were put upon it, to argue with any Exactness in *Mood* and *Figure*; yet the good Effects of that distinct way of Reasoning ordinarily stay with them, and they are insensibly led to a more Methodical clear way of Speaking and Writing than other Men, who have not been under the same *Academical Course* of *Studies* and Exercise, or have neglected them; and the difference between these two sorts of Men, is often obvious enough in Conversation, as well as Business.

That *this* is of great Service at the *Bar*, will be readily granted, where there are so many sides in an Argument, and such various Aspects and Appearances

ances of things; so much Art used in a Stream of Eloquence to give the fairest Colours to a Defective Cause, and to make Probabilities rise unto Truth.

Now the Logical *Art* helps more readily to discover the *Fallacies* in Arguing, to lay them open with Clearness, and with a Masterly Skill to distinguish rightly, and to give a true State of the Case, by setting every thing in its proper light.

And I need not say what Assistance this gives to the *Divine*, not only in matters of *Controversy*, where they have often to do with very *Artificial* Men, and so much occasion to distinguish between Truth and Falshood; but in their more *common Performances*, where Plainness of Method, and Clearness of Reasoning is so

neceſſary, and it is of ſo much importance to have right *Notions*, and to be able to form a true and proper Judgment of things.

And therefore the having a *Logical Head*, is not only a *Phraſe* of *Formality* amongſt them; but *Scholars*, when they come out into the World, quickly feel the difference between the Want and the Benefit of it, and with what Diſadvantage *thoſe* appear at firſt, till Company or much Reading has taught them to think and reaſon ſomewhat better, who are altogether Strangers there.

For I will add, that this Art is not without its Uſe, even in *Common Converſation*, eſpecially in a Country of *Freedom*, ſuch as ours; where there is not only ſuch an open Communication of thoughts about all manner of *Knowledge*, but ſuch Variety

Variety of Opinions, both in *Religion* and *Politicks*, and as great a Liberty in venting them without Controul.

Now this Right of ſpeaking our Thoughts freely, is highly aſſerted by ſome, who yet are great Decryers of *Logick*; whereas ſome Taſte of that does beſt uphold this ſort of Converſation, furniſhing Men with the Art and Dexterity to oppoſe, and with ſuitable Skill to *ſolve* Difficulties, and to maintain an Aſſertion with equal Strength. And if this be one of the great Advantages of Society, *and the trueſt way of improving by it, is to be got from the oppoſite Arguings of Men of Parts*, then muſt *Logick* be acknowledged to be ſo far uſeful, at leaſt, as it helps to give us ſome of the beſt Improvements by Society.

And as to the *Heats and In-*

decencies in disputing, or *the cleaving to an Argument, without taking any Answer to it*: these are not learned from *Logical Rules*, which are rather a *Means* to prevent them; but are oftenest amongst those who are at the greatest distance from all Rules of *Art*, and are commonly derived from *Ignorance*, or a *Moral Cause*, Mens ungovern'd *Passions*, their *Pride* and *Stiffness*, or their great *Insincerity*, which I think an *University-Education* does not naturally lead to.

For the first sort of *Philosophy* that is taught there, and ordinarily the next to *Logick*, is that which is called *Moral*, that is, as it regards the Affections and Dispositions of the Mind, and the Direction or Government of Human Actions; of which, tho' a great deal may be got by a Man's own Observation upon himself

and

and the World about him (and therefore it was in this respect attain'd to early) yet, as *Socrates* began it, it is now reduc'd into *Art*; and *Aristotle's Ethicks* are perhaps as good a *System* of *Moral Philosophy*, as any we have had since.

This is a *Study* not only for *Speculation* but *Use*, as it teaches the *Art of Conduct*, and that with regard to a Man's own Ease and Comfort, as well as the Good of the World; by discovering the *Sources* of the several *Passions*, and nicely distinguishing them; and thereby offering us fair Hints *which* of our *own* are predominant, and how we may correct and discipline them, and make them, as they are design'd to be, truly *serviceable to us*; by ranging the *Vertues* under their several *Heads*, and their *Contraries* in equal *Ranks* against them, setting

ting out all their proper *Values* and *Degrees*, and what Relation they ſtand in towards one another.

And thus are we the better enabled to *know our ſelves*, the Good and Evil of our own Actions, and thereby *Information* is had in what we want, and *Comfort* in what we have attain'd to; and it teaches us alſo to *know* the *World*, and after the beſt manner to deal and converſe in it; how to behave our ſelves in all Relations, as Publick or Private Perſons.

The *Art* of *Management*, from the Throne to the Cottage, is begun here, and reaches as far as *Rules* without Practice and Experience can teach it, and the Art of Demeanour too. I mean not that which *Faſhion* and *Cuſtom* preſcribes, and is only had by *going abroad*, but what may be met with in the *Cloſet*,

Closet, what *Nature* and *Reason* lay before us. In a word, from hence we set out in the best manner to the *Knowledge of Men and Things*, and attain to what ordinarily gives *Prosperity*, and never fails of *Esteem* in the World, *Wisdom in Council*, *Dexterity in Business*, *and Agreeableness in Conversation*.

And you will not need, I believe, any Arguments to apply your self to a *Study* of this sort, with Chearfulness and a willing Mind, nor shall I urge of what Use it is to Men of all *Professions*, and particularly to the *Divine*.

But here you'll say I have left out the first and main Point of *Ethicks*, the *Summum Bonum*, the Spring and Foundation of it all, without which *Vertue* is a very moveable and uncertain thing.

I have so; but it is indeed because

cause *Philosophy* could never *spin* it, and all its Numerous Sects sought after it to so little purpose. What they could do, was at best, to furnish out a *Vertue*, which they have done, with great Art and Distinction, to *serve* in a measure the purposes of this present World, whose *ground* is *Praise* and *Reputation*, or what *would* be call'd by the more *refined Name* of *Honour*, and which might go somewhat farther, by making the *Satisfaction* of *Doing* or *Suffering* in a brave Cause, the Reward to it self.

And tho 'tis not to be deny'd that this has done its *wonders*, and sometimes *raised* Men to Actions above *theirs* who have pretended to a much higher *Principle*; it only shows how far a sudden *Heat* of *Generosity*, or an obstinate Bent in human Nature, can carry Men.

But

But tho' these *Flights* founded upon the *love of Virtue* for it self, may look *Noble* and *Daring*, yet will they not bear any close Examination, and how brave soever it appears, it has not the most reasonable Foundation for it: For what real Satisfaction can any Man feel, by making *himself Miserable*, if he have nothing else in View, but *Praises* which he shall never hear, or the *unaccountable Pleasure* in himself, for the doing an *odd Thing*, as the *Reward* of it.

Without the Belief therefore of a *Life* after *Death*, *Vertue* is indeed but a faint and languid thing, however finely describ'd and reason'd upon, and set out to us with all the Beauties of Art and Eloquence. And since *Philosophy*, after all its Labours, could give no fairer Assurances *here*, it must needs be Defect-

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ive in the very best of its *Schemes* of *Morality*, as coming short in its *main End*.

And yet are *Ethicks* a *Study* both Pleasant and Profitable, and not only to the Publick *Instructors* in *Religion*, but indeed to all, who are Masters of any Leisure, to see what Labours Men were at, press'd by the Natural Importunity of their own Minds, to seek after Happiness; and in the Search, how confessedly puzzled to hit upon any proper Means to attain it, or where to fix the *ultimate* End of human Actions! And into what a Strange Variety of Opinions does this Disorder lead them; and yet in the bewildred Chace and Rovings after it, how many excellent Rules are laid down, as if they were indeed in View of the *great Principle* to direct them; I mean not only as to *Socrates* and *Pla-*

to,

to, who thought beſt of God and of an *immortal* State, tho ſhown only in ſome ſcatter'd Sentences, and mix'd with many apparent *Doubts*; *but as to all the ſucceeding Sects downwards*, who *departed* but too much from theſe two great *Maſters*, in their Wiſhes and Conjectures about a *Life to come*; and yet *followed* them in writing with an uncommon Spirit, and with more Connexion about *inward* and *outward Vertue*, the *Government* of the *Paſſions*, and the *Meanneſs* and *Contempt* of *ſenſible Enjoyments*; that one cannot but ſtand amazed at the Force of *human Wit* and *Subtilty*, which could carry things to ſuch a degree, without the Suppoſition of a *future State*.

And altho' it is therefore true, that ſome of their Actions reach'd not up to the height of

of their Words, yet we have what is extraordinary in *this kind* also; and that we have not more, may yet be much less our Surprize, whilst we behold so many falling short of their Professions, who yet have far nobler Ends and such mighty Assistances laid before them.

It is indeed somewhat less amazing to have a *Cicero*, and a *Seneca*, and an *Antoninus* laying Maxims of Vertue before us, and the Conquests of those Difficulties, wherein they were never like to be try'd; yet you must own that the Wonderful *Epictetus* was not above his own Rules, and in both doing and saying such excellent things, he was as free as a Monarch, and greater than any Lord of the Universe.

The *first* of these, as a *Philosopher*, I would recommend to your reading; his *Offices*, his Books

Books *de Finibus* and the *Tuſculan Queſtions*, particularly, wherein you have *moral Philoſophy* at the Height of Argument, and ſet out with all the beautiful Force that Wit and Eloquence could give it; and the *laſt* as an amazing inſtance in an *Heathen* who makes ſuch near Approaches, both in his Rules and Life, to our *Holy Religion*, tho even without a *Tendency* to the great Principle of it, a *Life Everlaſting*. But *there* indeed, that is, in the holy Scriptures which teach it, is only to be found the *plaineſt*, and the *fulleſt Morality*, as well as the great *Foundation* of it all, without which it riſes not beyond Paint or Shadow; and therefore ſo juſtly ſet out in its true ſolid Worth by thoſe *Holy Oracles*, in *Practical Rule* and *Plain Precept*, to ſerve the common Uſe of Life, clean from

pompous Words, unmix'd with dry Speculation, and void of Metaphyſical Subtilties, with which the beſt of the Heathen Moraliſts too much abound.

And now I have led you thus far, to go beyond it at preſent is perhaps to carry you ſomewhat out of your Depth. I will therefore only give you a ſhort view of your Following *Studies*, ſome of which will rather afford Pleaſure and Entertainment, than anſwer the more ſolid Purpoſes of Life.

Natural Philoſophy has a large Circumference, and takes in many things which fall under other Heads, and, ſtrictly ſpeaking, are of a *Phyſico-Mathematical* kind. But the *Principles* of this *Philoſophy* ordinarily come under the chiefeſt Regard here.

The *Works of Nature*, as to the outward View, ſeem to be moſt eaſy

easy and obvious things to our Consideration; but if we attempt to look nearer into their Cause, and the secret Affections of them, which is the proper Business of a *Philosopher*, it will be found one of the greatest Difficulties under the Sun.

This general Search, as it is a running over the Wonders of the Creation, affords most delightful Pleasure and Instruction with it, as it gives us a view of so many fine and excellent Effects, whose Causes, naturally speaking, are so much hid from us.

And this, one would think, should unavoidably lead Men to the Adoration of the great *Cause* and *Mover* of all things: And when one sees a Searcher into Nature's Secrets falling from the *Belief* of a *God* or a *Providence*, where he beholds so many Wonders, and meets

with ſo many Difficulties to diſcover their natural Riſe; it is not an uncharitable Preſumption to aſcribe it to a *judicial Curſe* upon him, either for ſetting out in his own Strength, and mixing ſo very little Religion with his Enquiries, or elſe for falling in love with himſelf, his own *Theory* or *Hypotheſis*; a ſort of Infatuation that often blinds him in other reſpects, and therefore the leſs Wonder if it ſtupefies him here.

It was ſo of old, as the holy *Oracles* tell us, *when the World by Wiſdom knew not God*, that is, abounding too much in their *own*, they fell ſhort of the principal point of *true Wiſdom*.

I would not have you to be altogether a Stranger to the *old Philoſophy*, how much ſoever out of Vogue, ſince it comprehends a good deal of the *Hiſtory of Nature*, which, tho very

very defective, will yet make you the more ſenſible of the Improvements made upon it; and altho' many of the *Phraſes*, with the *Solutions* in this *Philoſophy*, and ſome of its Principles, are unintelligible, yet you muſt be content to be a little acquainted with them, ſince both *Diſputation*, and *Converſe*, in the *Univerſity* particularly, will require it.

The *new Philoſophy*, as it is call'd, tho' in its *firſt Principles* as old as *Democritus*, received great Advantage from the management of the famous *Des Cartes*; who indeed has recommended his *Hypotheſis* rather from the Art and Dexterity of of his Explications, than from its Probability or any Foundation for it in Nature. And tho' I ſee not the Advantages that the reading of it can give to Religion, as a *late Author* has

thought fit to urge it in his *Advice to his Children*, yet comparatively as an ingenious *Scheme* of *Philosophy*, it may be worth some of your Regard.

But indeed, the *Philosophy* that is founded upon Observation and Experience, and which has more justly obtain'd, as it has been greatly improv'd of late, will deserve your closer Application, as far as your Leisure and Circumstances may afford it. And in truth, it is the most proper Entertainment for a Person of Ease and Estate, and therefore in a Kingdom where it has been so nobly set a foot, and the ingenious Labours met with so much Success, a Gentleman of *Letters* (and what is a Gentleman without them?) cannot be excused if he spends not a part of his *diverting Hours* this way.

Metaphysicks are of some use to

to the *Divine*; for there is no reading of the *School-men* without having a taſte of them; and theſe have their Benefit, which has been reap'd from 'em ſometimes by thoſe very Perſons who have been forward enough to have exploded them. What has been ſaid of *Logick*, with which *Metaphyſicks* have a near Alliance, may ſuperſede any farther Obſervations here, only the latter, where incapable to be fairly underſtood, cannot be reckoned of any great Uſe, but only to make the Ignorant ſtare. For theſe being chiefly converſant about *ſupernatural* or *abſtracted Truths*, fall not eaſily within our Knowledge, and how true ſoever in themſelves, as they are in a great meaſure above our Comprehenſion, there will be Difficulties in the Expreſſion; and what cannot be clearly expreſs'd,

is not easy to be understood.

But I would have you somewhat acquainted with the *Distinctions* and *Terms* of *Art*; not only because Learned Custom has adopted many of them, but they may prove of Use, where there is Judgment enough to master 'em; and these may be had from the shortest Systems, if not to make you a subtle Man your self, yet to lessen your Admiration of those that are so.

Astronomy is a noble part of mix'd *Physiology*, and hardly any View of the Works of Nature gives us greater Diversion and Astonishment together. And altho' the *new Hypothesis*, yet by some reckon'd as old as *Pythagoras*, seems much more reconcilable to *Reason* and *Nature*, yet is it not, without some harsh Difficulties in its *Postulata*. There

There is a Pleasure in reading both the *Systems*; for the *Ptolemaick*, having less of Nature in it, does therefore abound in Art; nor can the *Copernican* be so well understood, without knowing something of the other first, for it values it self upon doing things more compendiously, which the *old Hypothesis* goes so far about to perform.

But what is full as Entertaining, and much more Certain, is derived from the Inventions and Improvements of later Days, by which the amazing things, as to the *Bulk*, *Distance*, and *Motions* of the *Celestial Bodies*, have been clearly discover'd; for as to the farther Knowledge of the *Nature* and *Substance* of them, unless we could take a Flight into those *imaginary Worlds*, we must be content to be without it.

Geography follows this, and the

the Knowledge of the *Globe* is of Neceſſity there; which, as a curious Invention, ſerves not only to Entertain, but is greatly helpful to the Buſie Life, and Maps in their Degrees anſwer the ſame Purpoſe; and by both we may be made acquainted with a good Compaſs of the Earth, without travelling it over, eſpecially if the Hiſtorical part of *Geography* be added to them, which gives us the Deſcription of Men and Things.

The Surprizing and no leſs Uſeful Power of the *Loadſtone* will come in here. And the Flux and Reflux of the Sea will give Occaſion for many profitable and entertaining Reflections, not to ſay any thing of *Winds*, *Mountains*, *Minerals*, or of the *Moveables* in the Air, Sea, and Earth, which, with the reſt, ſet forth ſo great a part of the Hiſtory of Nature. And

ſince

since *Navigation* has so largely extended it, that has much advanced the Observations and Experiments, which have made *Natural Philosophy* not only more Certain, and every way more Diverting, but also a more Useful *Science.*

And now, as a great deal of this is *Historical*, it can hardly fail of drawing the Inclinations of *Youth* to it, who are any ways Bookishly given. And happy is the Gentleman if he falls into it, since, as it is beyond *Sports*, it proves an excellen Relief, when Weather or Wearineſs makes them unfit for 'em; and ſeems a much better Amuſement than *Muſick*, or even than *Poetry* it ſelf.

And tho' I think *Muſick* is to be applied to by thoſe that have a Genius for it, and who are not otherwiſe eaſily able to retire, yet is there ſo much Pains

Pains neceſſary to pleaſe ones ſelf in it, that it can hardly ever anſwer the Labour, unleſs a Man lives long enough to fail in his Eye-ſight, and then indeed *Muſick* comes in as a charitable Refuge, when more manly Employments fail.

But you who are to have *Studying* for your *Buſineſs*, and not only for your *Diverſion*, muſt beware of dwelling here, and making any of theſe Delightful things your *main Point*, or ſuffer the beſt of them all to take Poſſeſſion of your Heart.

And ſomewhat to prevent it, I would have you, when your *Tutor* thinks it a fit Seaſon to begin in 'em, to apply ſome of your time to the *abſtracted Mathematical Sciences*, not only as they are of Service to many Parts of Learning, and particularly Uſeful, as they now tell us, in *Phyſick* and *Anatomy*; but

but as they may greatly help to call back the Mind from the Diverſions of Reading, by a little of their Cloſeneſs and Severity, to more uſeful and neceſſary Studies.

And tho' you may have no Occaſion to reduce *Mathematical Knowledge* to Practice, or to aply the Properties of *Lines* and *Numbers*, of *Surfaces* or *Solids* to Natural Things, which brings *Geometry* and *Arithmetick* rather under a Mechanick Conſideration; yet this hinders not your Endeavours to underſtand or examine and ſolve a *Problem*, which may the better lead you into the cloſer *Reaſoning* and *Writing* the Demonſtration-way, and as it may happen, give ſome *Benefit*, and it may be, add *Pleaſure* to your Life.

Some Skill in *Chronology* is as neceſſary as in *Geography*, to read Civil or Eccleſiaſtical Hiſtory with Profit. But

But I am ſenſible I have already exceeded, and ſhould not have offered ſo many things to your Conſideration, but that I was willing to do this Buſineſs once for all.

But I may juſtly break off at a *Study*, which may belong rather to your maturer Age, and be fitter, if you like it, for another part of your Life; and ſince I am got again into this Story, I ſhall only leave one Obſervation more with you, as a Concluſion to theſe Remarks, which is, That in all your Readings of this kind, you endeavour to be acquainted with the *Natural*, *Civil*, and *Eccleſiaſtical* Hiſtories of your *own* Country, as very Fitting, and as Entertaining, and much more Profitable, than any other.

Your Affectionate Father, &c.

April 20. 1710.

F I N I S.